

L 3

Topic:

Significance of knowledge and Guidance to its Seeker

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«هَا إِنَّ هَاهُنَا لِعِلْمًا جَمًّا لَوْ أَصَبْتُ لَهُ حَمَلَةً بَلَى أَصَبْتُ لِقْنَا عَيْرَ مَأْمُونٍ عَلَيْهِ مُسْتَعْمِلًا آلَةَ الدِّينِ لِلدُّنْيَا وَ
مُسْتَظْهِرًا بِنِعْمِ اللَّهِ عَلَى عِبَادِهِ وَ بِحُجَجِهِ عَلَى أَوْلِيَانِهِ أَوْ مُنْقَادًا لِحَمَلَةِ الْحَقِّ لَا بَصِيرَةَ لَهُ فِي أَخْنَانِهِ يَنْقُدُ
الشُّكَّ فِي قَلْبِهِ لِأَوَّلِ عَارِضٍ مِنْ شُبُهَةٍ إِلَّا لَا دَا وَ لَا ذَاكَ أَوْ مِنْهُمَا بِاللَّدَّةِ سَلَسَ الْقِيَادِ لِلشَّهْوَةِ أَوْ مُعْرَمًا
بِالْجَمْعِ وَ الْإِدْحَارِ لَيْسَا مِنْ رِعَاةِ الدِّينِ فِي شَيْءٍ أَقْرَبُ شَيْءٍ شَبَهَا بِهِمَا الْأَنْعَامُ السَّائِمَةُ كَذَلِكَ يَمُوتُ الْعِلْمُ
بِمَوْتِ حَامِلِيهِ»

*Kumail ibn Ziyad says, 'Amir al-Mu'meneen took me by my hand out of the city. When we got to the desert, he sighed sadly and said: "... know that here lies a big deal of knowledge (pointing at his chest) only if I could find learners for it; yes I find some untrustworthy smart people who would use *deen* (religion) for this world ... or some who are obedient to the right leaders but they do not have any insight in their hearts ... or some who are carried out by joy and controlled by lust or some who are delved into accumulating wealth and do not care about religion in anything and they are mostly like animals who graze, this is how knowledge dies by the death of its carriers..."*

A story about the diligence of مُحَمَّد باقِر صدر or Muhammad Baqir Sadr; (refer to the video)



أحمدُ الله على آلائه، ونشكرُه على نِعَمائه

I praise Allah for his endowments and we thank him for his grants...

والصلاةُ و السَّلامُ على سيِّدِ أنبيائه و خيرِ أوصيائه

And salute along with bless be upon his best of prophets and his best of successors

و بعد، فكثيرٌ من طُلابِ العِلْمِ، لا يَتيسَّرُ لَهُمُ التَّحصيلُ و إن اجتهدوا

And then, lots of the students (seekers) of knowledge, although they may try hard, won't have a chance to reach it

و لا يَنفَعونَ مِن تَمَرَاتِهِ و إن اشتغلوا

And won't taste its results, even if they get (closely) involved (with it)

لأنَّهُم أخطأوا طَريقَه و تَرَكَوا شَرائِطَه

(That's) because they gone the wrong way (didn't get it right) and abandoned its conditions (or requirements)

و كُلُّ مَن أخطأَ الطَّريقَ ضَلَّ فلا يَنالُ المَقصودَ

And anyone who loses the right way gets lost and won't get to the goal.

أردتُ أن أُبيِّنَ طَريقَ التَّعلُّمِ على سبيلِ الاختِصارِ على ما رأيتُ في الكتاب

(So) I wanted to briefly clarify the manner of seeking knowledge based on what I have seen in the book

و سَمِعْتُ مِن أساتِيزي اولى العِلْمِ و الله المُوَفِّقُ و المُعِين

And (what) I've heard from my knowledgeable masters

و الله المُوَفِّقُ و المُعِين

And (hopingly) Allah helps us to success

فَأُبيِّنُ المَقصودَ في فصولٍ شَتَّى

So I will explain the point in different chapters;

❖ Chapter one: (about) the nature of knowledge and its significance

➤ Be informed that *Rasulullah* (the holy prophet) said:

«طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ»

“Seeking knowledge is obligatory on every Muslim.”

- The significance of knowledge is **not hidden from anyone**, because knowledge is **exclusively for human** ...
 - For every attribute but knowledge is common between human and animals, like bravery, strength, compassion etc.
- It was **by knowledge that Allah revealed the superiority of Adam** over the angels and ordered them to prostrate at his feet.
- Also, knowledge is a **means to eternal prosperity**, if deeds are done accordingly (to it)
- Seeking knowledge is obligatory on every obligated.
- ✓ The obligatory: **A) kifa'i-obligatory**: if someone does it sufficiently, it would be no longer an obligatory upon others. **B) Aini-obligatory**: it's always obligatory upon everyone, like seeking knowledge.
 - And if there is no one to fulfill (the *kifa'i*-obligatory) it, then it's (yet) obligatory on every one in common.
- The knowledge that will benefit (him) at any condition, **is like food** which there is no way other than to obtain.
 - And the knowledge which is sometimes useful **is like medicine** that is needed (only) occasionally.
- It's decent for the seeker of knowledge not to neglect himself and (be aware) of what is useful or harmful for him...
 - ... So that his wisdom and knowledge wouldn't be **evidences against him** and (then) his **punishment would be more severe**.